K Bible. Sol.

Certayne Praiers, and godlye meditacions of holy men and women: taken oute of the Byble.

2

Marke. xiii.

Take hede watch and praye, for ye knowe not when the tyme is.

Here foloweth certayne prayers of holie men and women, taken out of the Byble: And first, for the sinnes of the Churche or congregacion.

¶ A prayer for the people murmuring against Moses Nu.14.c

LEt the power of the lord now be great accordig as thou hast spoke and said: the Lorde is of long sufferaunce, and of greate mercie: & forgeueth sinne and trespasse, and leaueth no man innocent, & visiteth the misdedes of the

father vpon the childzen, into the third and fowerth generacion. O be gracious now vnto the sinne of this people, accozding to thy greate mercie, lyke as thou hast fozborne this people allo euer frō Egipte vnto this place. Amen.

¶ The prayer of Salomon in the dedicacion of the temple at Jerusalem. iii. Reg. viii. B C.

PRaised be the lozd God of Israel, which promised by hys mouthe, vnto my father Dauid, and by his hand hathe fulfilled it. O lozde God of Israell, there is no God lyke vnto thee, nether aboue in heauē, noz benethe vpon the yearthe: thou that kepest couenaunte & mercie foz all thy seruauntes, that walke befoze thee withal their heart, thou that hast kept

a. 6. c

promise

promise with my father Dauid, thy seruaunte. Now thou God of Israel, let thy worde be accomplished, which thou hast promised vnto my father Dauid thy seruaunt. For thinkest thou that God dwelleth vpon yearth. Beholde, the heauen, & the heauen of al heauens, may not contayne thee, how shouldest then this house doo it, that I haue builded? But tourne thee vnto the prayer of thy seruaũt and to his supplicacio (O lord my god) that thou maist heare the thankesgeuing and praier, which thy seruaũt maketh before thee this day: so that thine eyes bee open ouer thys house night and daye, euen ouer this place, (wherof thou saiedst: my name shall dwell there.) That thou mayest heare the prayer 2.re.7 esa.66 Act.7 deu.12.

which thy seruaunt maketh in this place, and heare the intercession of thy seruaunt, and of thy people of Israell, whiche they shall make here in thys place of thy habytaciō in heauen: and when thou hearest it,
Leu. 30 bee gracious, when thy people of Israel: is smittē before their enemies (whyle they haue sinned againste thee,) and if they turne vnto thee, and knowledg thy name and make their prayer and intercessiō vnto thee in thys house: thē heare thou thē in heauen, and be merciful vnto the sinne of thy people of Israell. when they sinne againste
Eccl. 7. c thee,) for there is no man that
Iho. 1. sinneth not,) & thou bee wroth and deliuer them vnto their enemies, so that they cary them awaye captiue, into the enemies

mies lande, far or nigh, and yf they remembre themselues in the lande where they are captiue, and tourne, & make intercession vnto thee, in the land of their captiuitie, and saye: we haue synned and don amisse, & haue been vngodly, & so toutne vnto thee with al their heart, & with al their soule, in the land of their enemies: thē heare thou their praier & supplication in heauen, from the seate of thy dwelling, & execute iudgement for thē, & bee merciful vnto the people, that haue sined against thee, and vnto al their trespasses, wherewith they haue trespassed against the: For they are thy people, & thine enheritaūce, whom thou broughtest oute of Egipte, from the iron fornace: that thyne eyes maye bee open vnto

Amo

Ezo

vnto the peticyon of thy ser-
uaunte, & of thy people of Is-
rael, that thou maist heare the
in all thynges, for the whyche
they shall call vpon the. Amen.

¶ The prayer of Nehemias
before God, for the peoples
sinnes. ii. Eldras. i. A

LOrde god of heauen, thou
greate and terrible God
thou that kepest couenaunte &
mercie for them that loue thee,
and obserue thy commaunde-
mentes: let thyne eares marke,
and let thine eies be open, that
thou mayst heare the prayer of
thy seruaunte, whiche I praye
now before thee day and night
for the children of Israell thy
seruauntes, and knowlege the
sinnes of the children of Isra-
el, whiche we haue committed
against

E. 20. A
4. A.
47. D.

against thee. And I and my fa
thers house haue sinned also.
we haue ben corrupt vnto the,
and that we haue not kept the
commaundemẽtes and lawes
which thou commaũdedst thy
seruaunte Moses. yet call to
minde the worde that thou cõ=
maundedst thy seruaunt Mo= de. 30.
ses, & saiedst: If ye transgresse,
then will I scatter you abrode
emonge the nacions. But if ye
tourne vnto me, & kepe my cõ=
maundementes, and do them:
though ye were caste out vnto
the vtmost part of heauen, yet
will I gather you from thence,
euẽ vnto the place that I haue
chosen for my name to dwell
there. They are thy seruaũtes,
and thy people, whõ thou hast
deliuered throughe thy greate
power, & mightie hand. Olo:d,
let

let thy eares marke the prayer of thy seruaunte, and the prayer of thy seruauntes, whose desyer is to feare thy name Amē.

¶ The prayer of the cōgregacion for sinnes. Dan. xv. a

THou (o our god) art swet, long suffering, and true, & in mercie ouercrest thou althinges. Though we sinne, yet are we thyne, for we knowe thy strengthe. If we sinne not, then are we sure that thou regardest vs. For to knowe thee, is perfecte righteousnesse: yea, to knowe thy righteousnesse and power, is the route of immortalitie.

¶ An other prayer for sinne, which Jeremie teacheth the Israelites to saye,

Jere. iii. e.

Lo

LO, wee tourne vnto thee, we are thine: For thou art the Lord oure God. The hilles fall, & all the pride of the mountaynes: but the saluaciō of Israel standeth onely vpon God our lorde. Confusion hath deuoured our fathers labour, frō our youth: yea, theyr shepe and bullockes, their sōnes & doughters. So doo we also slepe in our confusiō, and shame coueteth vs: For we & our fathers, from our youth vnto this day, haue sinned againste the lorde our God, and haue not obeyed the voyce of the lorde our god.

Ose.13.
Act.4.
Cre.5
dan. 9
bar.1.8
Jere.1
Judi.7
psa.10
esa.64

¶ The prayer that the Prophet Baruch did prescribe vnvnto the prisoners in Babilō, for theyr offences. Baruch ii.b.and.iii.

The

The lord our God is righteous, & we with oure fathers (as reasō is) are brought to opē shame, as it is to se this day. And as for these plagues, that ar come vpō vs already. the lorde had deuised them for vs: yet would we not pray vnto the lorde oure God, that we might euerie man tourne from hys vngodly wayes. So the lord hath caused such plagues to come vpō vs, for he is righteous in al his workes: which he hath cōmaunded vs: which wee also haue not dooen, nor harkened vnto hys voyce, for to walke in the commaundemētes of the lord, that he hath
Dan.9.c. geue vnto vs. And now O lord
Exo.7. of Israell, thou hast brought
.8. 9.10 thy people oute of the lande of
2.13.14. Egipte, with a mightie hand.

with

with tokens & wonders, with thy great power, & out stretched arme & hast gotten thy selfe a name, as it is come to passe this daye. O lorde oure God, we haue sinned, we haue doen wickedly, wee haue behaued oure selues vngodly in all thy righteousnesse. Tourne thy wrathe from vs, (wee beseche thee) for we are but a few lefte emong the heathē, where thou haste scattered vs. Heare oure prayers & our peticions, bringe vs oute of captiuitie, for thine owne sake: get vs fauour in the sight of them, whiche haue led vs awaye: that all landes maye know that thou arte the lorde our god, and that Israel & his generacions, calleth vpō thy name, (O lord) loke doune from thy holy house vpon vs: dan.9 2.pa.6 deu.26. esa.26.

encline

encline thyne eare, & heare vs, open thyne eyes & beholde. For the ded that bee gone doune to theyr graues, & whose soules are out of theyr bodies, ascribe
Psa. 113. vnto the lorde, neyther prayse nor righteous making but the soule that is vexed for the multitude of her sines, which goth on heuely and weakely, whose eyes beginne to fayle: yea, such a soule ascribeth prayse & righteousnesse vnto the Lord, O lord we poure out our prayers before thee, and require mercie in thy sight, O lord our God, not for any godlinesse of oure forefathers, but because thou hast sente oute thy wrathe and indignacion vpō vs, according as thou diddest threaten vs, by thy seruauntes the Prophetes
Dan. 3. & And now, O lorde all mighty, thou

thou God of Israell: our soule that is in trouble, and our spirite that is vexed, crieth vnto thee: heare vs (O lorde) haue pitie vpon vs, for thou arte a mercifull god: be gracious vnto vs, for we haue sinned before thee. Thou endurest for euer, should we then vtterly perish? O lorde almightie, thou god of Israell, heare now the prayer of the ded Israelites, & of their children, which haue sinned before thee and not herkened vnto the voyce of the Lorde theyr god, for the whiche cause these plages hang now vpon vs, O Lord, remēber not the wickednesse of oure forefathers but thinke vpō thy power, & name now at this time: For thou art the lord our God, and thee (O Lorde) we will praise. For thou hast

Ephe.

Dani. Jere. 2. 3. e. f. g

hast put thy feare in our hearts, to the entẽt that we should call vpon thy name: & that wee might torne from the wickednesse of oure forefathers that sinned before thee.

n.14. a
a.77.

¶ A prayer of Daniell for the sinnes, and all the people. Dani. ix. a.

O Lord, thou great & fearesful God, thou that kepest couenaunte and mercye with them whiche loue thee, and do thy cõmaundementes: wehaue sinned/we haue offended, wee haue been disobediente, and gone backe: yea, wee haue departed from all thy preceptes and Iudgementes. we woulde neuer folow thy seruaũtes the Prophetes, that spake in the name of our kinges and princes, to oure forefathers, and to all the

esd.1 a
d.9. a
ar.1. d.

all the people of the lande. O
lorde righteousnesse belongeth Dre.i.
vnto thee, vnto vs pertaineth
nothyng but open shame: as it
is come to passe this day vnto
euery man of Juda, & to them
that dwell at Jerusalem. yea,
vnto all Israell, whether they
be far or nigh. Thorow out al
landes where thou hast straw-
ed them, because of the offēces
that they had don against the.
yea, O lorde, vnto vs, to oure
kynges & princes, to oure fore-
fathers, euē to vs al that haue psa. 10
offended thee, belongeth open
shame: but vnto the lorde oure
God, pertaineth mercie & for-
geuenesse. As for vs we ar gon
backe from hym, and haue not
obeyed the voyce of the Lorde
our god, to walke in his lawes
which he laid before vs, by his Zacha. 7
 2.pe.1.d

seruauntes the Prophetes: yea all Israell haue transgressed, & gone backe frō thy law, so that they haue not harkened vnto thy voyce. wherefore, the curse
Leui. 26 & the, that is writtē in the law
Deu. 27. of Moises the seruaunt of god
28. (against whom we haue offen-
Bar. 2. a ded) is powred vpon vs. And he hath performed his words, which he spake against vs, & against our Iudges that iudged vs, to bryng vpon vs suche a greate plague, as neuer was vnder heauē lyke as it is now come to passe in Ierusalem. yea, all thys plague, as it is written in the law of Moises, is come vpon vs. yet made we not our prayer before the lorde our God, that we might tourn again from our wickednesse, & to bee learned in thy veritie.

There-

Therfore hathe the lord made haſt to bryng this plage vpon vs: for the lord our god is righteous in all his workes, which he dooeth. For why? we would not herken vnto hys voyce.

And nowe O Lorde oure god, thou that with a mighty hand haſte brought thy people oute of Egypte, to gette thy ſelfe a name, whiche remayneth this day: we haue ſinned (O lord) we doen wickedly againſt all thy righteouſnes: yet let thy wroth ful diſpleaſure be torned away (I beſeche thee) from thy cite Jeruſalem, thy holy hill. And why? For our ſinnes ſake & for the wickednesſe of our forefathers, is Jeruſalē and thy people abhorred of all them that are aboute vs. Nowe therfore (o our god) heare the praier of

Bar. Ero. 1. 13 14.

thy seruaunt, and his intercession. O let thy face shine ouer thy Sanctuarie, that lieth wast O my God enclyne thyne eare, & heare (at the least for thyne owne sake,) open thyne eyes, beholde how wee are desolate: yea, & the citie also, whiche is called after thyne name. For we do not cast our praiers before thee in oure owne righteousnes: no, but onelye in thy great mercies o lorde, heare: O forgeue lord, o lord consider, tary not ouer long: but for thyne owne sake do it, O my god, for the citie and people that is called after thy name. Amen.

¶ The prayer and open confession of the people of Israel, to be deliuered from theyr enemies. Iudicum. x. c.

We haue sinned against thee for we haue forsake oure god, & serued Baalim. we haue sinned, do thou vnto vs, what pleaseth thee, onely deliuer vs at thys tyme. Amen.

¶ An other of king Iosaphat ii. Paralipomenon. xx. a

O Lorde god of our fathers arte not thou god in heauen, & hast dominion in all the kingdomes of the heathen: And in thyne hand is strength & power, & there is no man that can withstande thee. Hast not thou our god, expelled the enhabiters of this lande, before thy people of Israell, & hast geuen it vnto the seede of Abraham, thy louer for euer: So that thei haue dwelte in it, & haue builded thee a sanctuarie vnto thy name therin, & sayde: If there come

come any plague, swerd/iudgement/pestilence/or death vpon vs, we will stande before thys house/euen before thee/(for thy name is in thys house,) & wyll crie vnto thee in our trouble/& thou shalte heare, & shalte saue vs. In vs is no strēgth to withstande thys greate multitude that commeth against vs. wee know not what we shoulde do but our eyes looke vnto thee.

¶ whē we ar punished of god either for our sinnes, or triall,

a prayer of Toby. To. 3. a

O Lord, thou art righteous and all thy Iudgementes
a. 24. are true: yea, all thy wayes ar mercie, faithfulnesse, and iudgmente. And nowe O Lorde bee myndefull of me, and take no vengeaunce of my sinnes, neyther remembre my misdedes,

nor

nor the mildeedes of myne elders. For we haue not been obediente vnto thy commaundementes, therfore are wee spoyled, brought into captiuitie into death, into derision & shame vnto all nacions, emong whō thou hast scatered vs. And now O Lorde thy iudgementes are greate, for we haue not dooen according to thy commaundementes, neyther haue we walked innocently before thee. And now /o lord/ deale with me according to thy wil, & cōmaund my spirite to bee receyued in peace. For more expedient were it for me to die, thē to liue. Amē

¶ The praier of Manas king of Juda, beyng in prison, for the forgeuing of his sinnes, fauour, and his deliueraunce.

O lord

O Lorde God almightie, of our fathers, Abraham Isaac & Jacob & of their righteous sede: which hast made heauen and yearth, with al the ornamente of them, whiche haste ordened the sea with the word of thy commaundemēt, which hast shut vp the depthe, & haste sealed it vnto thy fearfull and laudable name, the whiche all men feare and tremble frō the sight of thy power: & the wrath of thy threatenynge vpon synners is importable but the mercie of thy promise, is great and vnsearcheable. For thou arte the most highest lorde God, aboue all yearth, long suffering and very mercifull, and repentyng of the wickednesse of mē. But thou, O Lorde, after thy goodnesse hast promised repentaunce

taſice of the forgeuenes of ſin-
nes. And thou god of the righ-
teous / haſt not ſet repentaunce
vnto the righteous Abraham,
Iſaac, and Iacob, them that
haue not ſinned againſt thee.
Becauſe I haue cõmitted ſin,
my wickednesſes are multipli-
ed aboue the noumber of the
ſea ſand, I am bowed & made
croked with the great band of
the iron, and I haue no reſpite
to take winde againe. For I 2.pa. 3.
haue raiſed vp thy wrath, and
haue doen euel before thee, ſet-
tyng vp abhominacions / and
multiplying offẽces. And now
I bow the knees of my hearte
beſeching goodneſſe of thee O
lorde. I haue ſinned, O Lorde
I haue ſinned, I knowleg my
wickednes I deſire, beſeching
thee O Lord, for geue me, for
geue

geue me. Destroy me not with myne iniquities/neyther keepe euils for me for euer: for thou shalte saue me worthely/according to thy great mercy/and I shal praise thee all the dayes of my lyfe. For all the power of heauens praiseth thee, and vnto the be longeth glory for euer and euer Amen.

¶ The prayer of quene Hester being in anguische for her selfe: and her people.

Hester. xiiii.a

O My lorde, thou onely art our kynge, helpe me desolate woman / whiche haue no helper but thee: for my miserie and destruccion is hard at my hād. Fro my youth vp I haue heard out of the kynred of my father that thou tokest Israell frō emong al people, (& so haue

oure

our fathers of their fore elders
that thei ſhould be the perpetu
al enheritaũce: and loke what
thou diddeſt promiſe thẽ/thou
haſt made it good vnto them.
Now wel lord we haue ſinned
before thee, therefore haſt thou Jer.32.
geuẽ vs into the hãds of our e=
nemies, becauſe we worſhiped
theyr gods. Lord/thou art righ
teous. Neuertheleſſe it ſatiſfy=
eth thẽ not/that wear in bitter
theule captiuitie/& oppreſſed e=
mong thẽ: But thou haſt layd
theyr hãds vpõ the handes of
their gods/ſo that they begin
to take awaye the thinge that
thou with thy mouthe haſt or=
deined/& appoynted/to deſtroy
thyne enheritaũce: to ſhut and
to ſtoppe the mouthe of them
that praiſe thee/ to quench the
glory and worſhip of thy houſe
and

and thyne altar, & to open the mouthes of the heathen, that they may prayse the power and vertue of the Goddes, and to magnifie the fleshely kynge for euer. O lord / geue not thy scepter vnto thē that be nothīg, lest they laugh vs to scorne, in our miserie, & fall: but tourne their deuise vpon them selues / and punishe him that hathe begon thesame ouer vs, and set hym to an ensample. Thinke vpon vs, O lorde, and shew thy selfe in the tyme of oure distresse, & of oure trouble. Strength me, O thou king of gods, thou lord of all power geue me an elo-
Exo. 4. c
Iere. 1. a
quente and pleasaunt speache in my mouth before the lyon. Tourne hys harte against the hart of oure enemie, to destroy him, and all suche as consente vnto

vnto him. But deliuer vs, with thy hand, and helpe me desolate woman, which haue no defence nor helpe, but only thee Lorde thou knowest all thynges, thou wotest that I loue not the glorie nor worship of the vnrighteous, and that I hate and abhorre the bed of the vncircumcised, and of al heathen. Thou knowest and wotest my necessitie, that I hate the token of my preeminence/ and worshyp, whiche I beare vpon my hed/ what time as I must shew my self, and bee seene/ and that I abhorre it as an vncleane cloth and that I weare it not, when I am quiet alone by my selfe. Thou knowest also that Ithy handmaydē haue not eaten at Amonnes table/ nor that I haue had no pleasure/ nor delite in

the

the kynges feaſte/that I haue not dronke the drink offerings and that I thy hand mayden/ haue had no ioie/ſence the day that I was brought hither/vn to this day:but only in thee O Lorde. O thou God of Abra-ham/O thou mightie God a-bone all/heare the voyce of th: that haue none other hope/and delyuer vs out of the hande of the wicked/and deliuer me out of my feare. Amen.

¶ The prayer of Eſay/in the trouble of the people. Eſai. lxiii. K. and. lxiiii. A.

Bar. 2. LOke doune frō heauen/& behold the dwellyng place of thy ſanctuary, and thy glory. How is it that thy gelosie/thy ſtrengthe/the multitude of thy mercies/& thy louing kindneſſe wil not be entreated of vs: yet art

art thou our father. For Abra-
ha knoweth vs not, neither is
Israel acquinted with vs but
thou lord art our father & redi-
mer, & thy name is euerlasting.
O lord, wherfore hast thou led
vs out of thy waye? wherfore
hast thou hardned our hartes/
that we fear the not? Be at on
with vs agai for thy seruaūts
sake/ that ar of the generacion
of thine heritage. Thy people
hath had but litle of thy sanctu
ary in possessiō/ for our enemies
haue takē it in: & we are becom
cuen as we wer frō the begin-
ning. But thou arte not they
Lord: for they haue not called
vpon thy name. O that thou
wouldest cleaue the heauēs in
sonder/ & come doune/ that the
mountains might melt away at
thy presēce, like as an hot fire:

mat. 6
and. 2
Ruh. 1
psa. 11

Esa. 6

and

and that the malicious might
boile / as the water doth vpon
the fyer: whereby thy name
might be knowen emong thine
enemies/and that the Gentils
might trẽble before thee. That
thou mightest come doũe with
thy wõderous straũg worꝛkes/
then should the hilles melte at
thy ꝓsence. Foꝛ sence the bee-
gining of the woꝛld/there was
none: except thou O god/that
Esa.64. hearde oꝛ perceyued / neyther
hathe any eye seene what thou
doest foꝛ them / that put theyꝛ
trust in thee. Thou helpest him
that doeth eyght with cheare-
fulnesse/and them that thinke
vpon thy wayes. But lo/thou
Esa.13.& arte angrie/foꝛ we offend, and
Rom. 5. haue been euer in sinne/& there
is not one whole. we are all as
an vncleane thyng/and all our
righte-

eightoulneſſe/ar as the clothes ſtayned with the flowers of a woman: we fal euery chone as a lefe: for our ſinnes cary vs a way, like the winde. There is no man that calleth vpon thy name, that ſtandeth vp to take holde by thee. Therfore hideſt thou thy face from vs, and cõ-ſumeſt vs/because of our ſins. But now lorde, thou father of cures, we are the clay, & thou art our potter, and we all are the worke of thy hãdes, be not to sore displeased (o lord) & kepe not our offences/to long in thy remẽbraunce, but consider that we al ar thy people. The cities of thy sanctuarie lye wast. Sy-on is a wildernes/and Ieruſa-lem a deserte. Our holy house, whiche is oure beautie, where oure fathers prayſed thee, is

Rom. 9

pſa. 7.
Ier. 20

Wich. 3

burnte vp: yea, all our commo-
dities and pleasures ar wasted
away. wilt thou not be entrea-
ted (O lorde) for all this? wilte
thou holde thy peace? & scourge
vs so sore?

¶ A prayer of Jeremie. Je. 17.

HEale me (o lord) & I shalbe
whole: saue thou me, & I
shalbe saued: for thou arte my
prayse. Behold these men saye
vnto me: where is the word of
the lord? Let it come. where as
I neuertheleſſe / leadyng the
flocke in thy wayes, haue com-
pelled none by vyolence. For I
neuer desired any mans death,
this knowest thou well. My
wordes also were right before
thee. Be not terrible vnto me (o
lord) for thou arte he in whō I
hope / when I am in perill. Let
my persecuters be confounded,
but

but not me: let them be afrayd, and not me. Thou shalt bringe vpon them the tyme of theyr plague, and shalt destroy them right sore. Amen.

¶ Another prayer of Jeremie. Jeremie. xxxi. L.

O Lorde, thou haste correct me: thy chastenyng haue I receyued / as an vntamed caulfe. Conuerte thou me, and I shalbe cõuerted: for thou art my Lorde God. yea, assone as thou tournest me, I shall repente my selfe: and when I vnderstande, I shall smite vpon my thyghe. For verely I haue committed shamefull thynges. Oh let my youthe beare his reproche and confusion. Amen. Tre. 5 zach. 1.

¶ The prayer of Jonas in the whales bealy. Jona. ii. J.

In my trouble I called vn
3. 119. to the lorde, & he heard me:
out of the bely or hel/ I cryed, &
thou heardest my voyce. Thou
didst cast me doune depe in the
midst of the sea/ & the floud cō-
passed me aboute: yea, all thy
Ia. 41. waues & roules of water went
ouer me, I thought that I had
ben cast away outof thy sight:
but I will yet agayne loke to-
ward thy holy temple The wa
ters compassed me, euen to the
verie soule: the depe lay about
me, and the wedes wrapped a-
bout my hed. I went doune in-
to the bottom of the heles, and
was barred in with yearth for
euer. But thou (o lord my god)
hast brought vp my lyfe again
oute of corruption. when my
soule fainted within me, I
thought vpon the lord, and my
prayer

prayer came in vnto thee, euen into thy holy Tẽple. Thei that holde of vayne vanities, wyll forsake hys mercie: but I will do the sacrifice with the voyce of thãkes geuing, and wil pay that I haue vowed.

¶ The prayer & song of thãkes geuing, of Anna the mother of Samuel. i. Regum. ii. a.

My hearte reioyseth in the Lord, and my horne is exaulted in the Lorde.

My mouthe is opened wyde vpon myne enemies, for I am glad of thy saluacyon.

There is no man holy as the lord: for without the is nothig, & there is no rõfort like our god

Let go youre great boasting of high thynges, let go oute of your mouth, the olde by word: for the lord is God, that know

eth all thynges, and he hath set all woorkes in order.

The bow of the mightye is broken, and the weke are girded with strength.

They that were filled afore, are solde for breade: and they that were hungrie, are satisfyed: vntill the baren bare seuen, and till she that had many children, was become weake.

Lu.31 The Lorde slayeth / & geueth
a.16.e lyfe / he leadeth vnto hell, and
ob .13 bryngeth out agayne.

The lord maketh poore & maketh riche: he bryngeth lowe, and exalteth.

a.iii.a He taketh vp the nedie out of the dust, & lifteth vp the poore oute of the mire: that he maye set thē emōg the princes / & to let thē enherit the seat of honour. For the foundacions & corners

of the worlde are the Lordes/ and he hathe sette the compas of the yearth theron.
He shal preserue the fete of his sainctes, but the vngodly shal be put to silence in darkenesse: For there is no man that can do ought of his owne power. Deu.
The lordes enemies shalbe put in feare before him/he shal thō-der vpon them in heauen.
The lord shal iudge the endes of the world/& shal geue strēgth vnto hys kyng, and shall exalt the horne of his annoynted.
¶ The blessyng & thankesge-uyng that Toby the elder thā-ked god with, at thend of his life. Tobi. xiii. A.
GReat arte thou lorde God for euermore, and thy kingdome worlde without ende: for thou scourgest/& healest: thou Deu. 3 1. Re. Da. 16

leadest vnto hell, & bringest out agayn, and there is none, that may escape thy hande. O geue thankes vnto the lord/ye children of Israel/and prayse him in the sight of the Heathen, for emong the heathē which know him not, hath he scattered you, to the intente that ye shoulde shew forth his maruelous workes & cause them for to knowe, that there is none other god almightie, but he. He hath chastned vs for our missededes, and for his owne mercies sake, shal he saue vs. Consider then how he hath dealt with you, & praie him with feare & dreade, & magnifie the euerlastyng kynge, in your workes. I wil praise him euen in the land of my captiuitie: for he hath shewed his maiestie vnto a synful people.

Tourne

Tourne you therfore, o ye sinners, & do righteousnes before God / & bee ye sure that he wyll shew his mercie vpō you. And for me & my soule, wee will reioyce in god. O prayse the lord all hys chosen, holde the dayes of gladnesse, and bee thankfull vnto hym. Amen.

¶ A prayer and thākesgeuing of Esai. Esai. xxv. A.

O Lorde God, thou arte my god. I wil prayse the, and magnifie thy name. For thou bryngest marueious thyngs to passe (accordyng to thine ould counsailes) truly & stedfastly. Esa. 6.
Thou makest of townes / hepes of stones, and hed cities, broke wales. The pallaces of the wicked destroyest thou oute of the citi, that they shal neuer be buil ded agayne. Therfore the very

rude people must magnify the, and the cities of the cruel Heathen must feare thee. For thou arte the poore mannes helpe/a strength for the nedefull in hys necessitie. Thou art a defēce against euil wether/a shadow against the heate. But vnto the presumteous, thou arte lyke a strōg whirle wind, that casteth doune the boasting of the vngodli, thou kepest men frō heat with the shadowe of the Cloudes/thou cuttest of the braunches of tirantes.

¶ An other for the same.

Esaie. xxvi. A.

Ps. 117. OPen the gates, that the good people maye goe in/ which laboureth for the truth. And thou, which art the dore, & hast the matter in hande, shalt prouide for peace: but the peace that

that mē hope for in thee. Hope still in the Lord, for in the lorde God is euerlastyng strengthe. For why? It is he that bryngeth low the hygh mynded citezeins, and casteth doune the proude cities. He casteth them to the grounde yea, euen in the mire, that they maye be troden vnder the feete of the simple, & with the steppes of the poore Thou (lord cōsiderest the path of the righteous/whether it be ryght/ whether the waie of the righteous bee right. Therefore (lord) we haue a respecte vnto the way of thy iudgmētes /thy name & remēbrance reioyce the soule. my soule lusteth after the all the nyghte longe / and my minde hasteth frely to thee. For assone as thy iudgemente is knowen to the worlde, then the

Rom. 5
Esa. 25
psa. 23 5
Esa. 28
Jer. 20
psa. 62
and. 14

the inhabitours of the worlde learne ryghteousnesse. But the vngodly (though he haue receiued grace) yet learneth he not righteousnes: but in the place where he is punished, he offended, & feareth not the glory of the lorde. Lorde thei wil not see thy hyghe hand: but they shall se it, & be confoũded, whē thou shalte deuoure them with the wrath of thy people, & with the fyer of thine enemies. But vnto vs (Lord) prouide for peace: for thou workest in vs all oure workes. O lord our god/ though such lordes haue dominacion vpon vs as know not thee: yet graunte that we maye only hope in the, & kepe thy name in remembraunce. The malicious tyrauntes whē they die, are neither in life, nor in the resur-

Phil. 2.

Esa. 1. b

rection for thou visitest them, & routest them out, & destroyest al the memoriall of them. Again, thou encreasest the people (O lord) thou encreasest the people thou shalt be praised & magnified in all thendes of the world. The people that seke vnto the in trouble, the same aduersitie which thei complain of, is vnto them a chastning before the. Like as a wife with child (whē her trauaile cometh vpon her) is a shamed, crieth & suffreth the payne: Euen so are we (O lord) in thy syght. we are with child, we trauayle & beare, and with the spirit we bringe forth health, wher through the earth is vndestroied, & the enhabitors of the world perish not. But as for thy ded men & ours, that be departed, they ar in like & resur

Luk. 26

John. 16

Rom. 8.

2. Cor. 6.

rection.

reccion. They lye in the yearth they walke and haue ioye: For the dewe is a dewe of lyfe and light. But the place of the malicious tirauntes is fallen awaye. So goe now my people into the chamber/ & suffer now the twinckelyng of an eye, tyll thy wrath be ouer past. For beholde, the Lorde will go out of his habitacion/ and visite the wickednesse of them that dwel vpon yearth. He will discouer the bloud that she hath deuoured: she shall neuer hyde them/ that she hath murthered. Amē.

Gen. 19
Mat 6.
Ep. 6. b
Vic. 1. a

¶ The blessing wherwith Salomon blessed the people.

iii. Regum. viii. H

PRaysed be the lord, which hathe geuen rest vnto hys people, accordyng as he sayde. There shall not one faile of all hys

hys good woordes, whiche he spake by his seruaunte Moyses. The Lorde oure God bee with vs, as he hathe ben with our fathers/ & forsake vs not, neyther withdrawe his hande from vs: but bow oure hartes vnto hym/that we may walke in all hys wayes, and kepe hys commaundementes/ ordinaunces/and lawes whiche he commaunded oure fathers. And let these woords wherwith I haue made my peticions before the lorde, come nigh vnto the lorde oure God, day and nyght, that he may execute Judgement for hys seruaunt, and for his people of Israell, euery one at hys tyme: that all nacions vpon earth, may know that the lord is God, and that there is none other. And lette youre hearte

bee

be perfecte with the Lord oure god, to walke in his statutes, & to kepe his commaundements as it is this day. Amen.

¶ A praier of Salomon for sufficiency of liuelod. pro. 20. A

Two thinges I require of thee, that thou wilte not denye me before I dye: remoue fro me vanities & lies: geue me neither pouertie, nor riches, only graunt me a necessari liuing lest if I bee to ful, I deny thee, & saye: what felow is the lord: And leste I beyng constrayned thyrough pouertie, fal vnto stealyng and forsweare the name of my GOD.

Deu. 8 c
Ind. 31. e
Pro 5. a
Iob. 21.
Eccl. 27

¶ A prayer to obtayne wisdō. Sapience. ix. A.

O God of my fathers, and lord of mercie, (thou that hast made al thynges with thy word

3 Re. 2.
Gen. 2. b

word, & ordeyned man through thy wisdō, that he should haue dominion ouer the creature, whiche thou hast made: That he shoulde order the world according to equitie & righteousnesse, & execute iudgement with a true heart,)geue me wisdom, which is euer aboute thy seat, & put me not out from emonge thy children: for I thy seruaūt, & son of thy handmaiden, am a feble person of a short tyme, & to ponge to the vnderstanding of thy iudgement, & thy lawes. And though a man be neuer so perfect emonge the children of men, yet if thy wisdome be not with him/he shalbe nothing regarded. O sende her out of thy holy heauens, & from the trone of thy maiestie, that she may be with me/and labour with me: psa. 11

that I may know what is acceptable in thy syghte. For she knoweth and vnderstandethal thynges, and she hathe led me soberly in my workes and shal preserue me in her power. So shal my workes be acceptable, & then shall I gouerne thy people righteously, and be worthy to sitte in my fathers seat. For
Esa.40 what mā is he/that may know
Sōm.14 the counsaile of god? or who cā
.Co.1.b thinke what the will of god is
For the thoughtes of mortall men are miserable, & oure forecastes are but vncertaine. And whye? A mortall & corruptible bodye is heuye vnto the soule,
.cor.5.a & the yearthy mansion kepeth doune the vnderstanding, that museth vpon many thynges. Very hardly cā we discerne the thynges that are vpon yearth,

and

& great laboure haue we, or we can find the thinges, that ar be fore our eyes: who wil the seke out the ground of the thynges that ar don in heauē? O h lord, who cā haue knowleg of thine vnderstandyng & meaning, except thou geue wisdom, & sende thy holy gost from aboue: that the waies of them vpon yearth may be reformed: that mē may learne the thinges that ar pleasaunt vnto thee, and be preserued through wisdom. Amen.

¶ A praier to obtain lowlines and chastitie. Eccle. xxiii.

WHo shall sette a watche beefore my mouthe, and a sure seale vpon my lyppes, that I fall not with them, and that my tongue destroye me not? O LORDE, father and gouernoure of my lyfe, Ecc. 2

leaue me not in their imagina-
ginacion & counsail. Oh let me
not fall into such reproffe. who
wil kepe my thought with the
scourg, & the doctrine of wisdō
in my hart? That he spare not
myne ignorauñce that I fal not
with them: lest mine ignorañce
encrease, that myne offēces bee
not many in number, & that my
sinnes excede not: lest I fal be-
fore mine enemies, & so mine ad
uersarie reioyce. O lord let me
not haue a proude looke, but
tourn away al voluptuousnes
fro me. Take fro me the lust of
the body, let not the desires of
vnclennesse take hold vpon me
& geue me not ouer into an vn-
shamfast & obstinat mind. Amē

¶ A prayer of Jesus the son of
Syrach for deliueraunce from
anguish / & to obtayne wisdom.

Eccle. li. a I thāk

I Thanke thee o lord & king, & praise thee o god my saui oure/ I will yelde prayse vnto thy name: for thou art my defē der & helper, & hast preserued my body from destruction, frō the snare of traitorous tounges, & frō lips that ar occupied with lyes. Thou hast ben my helper from suche as stode vp against me, and hast deliuered me after the multitud of thy mercy, and for thy holye names sake, thou hast delyuered me from the roryng of thē, that prepared thē selues to deuoure me, out of the hādes of such, as sought after my lyfe: from the multitude of them that troubled me/ & went about to set fyre vpon me oneueri side: so that I am not brēt in the middes of the fyer, from the depe of hell, frō an vnclene

Ps. 119

loung, from lying wordes/frō the wicked king & from an vnrighteous tonge. My soule shal praise the Lord vnto death: for my life drue ny vnto hel. They compassed me round about on euerie syde, & there was no mā to help me. I loked about me if there wer ani man that would succour me, but there was non Thā thought I vpon thy mercy (O Lord) & vpon thine actes that thou hast don euer of old: namely, that thou delyuerest such as put theyr trust in thee, & riddest them out of the hande of the heathen. Thus lift I vp my prayer frō the earthe/and prayed for deliueraunce from death. I called vpon the Lorde my father that he woulde not leaue me without helpe, in the day of my trouble, & in the time

of

of the proude. I prayed thy name continually, yelding honour & thankes vnto it, & so my praier was hearde. Thou sauedst me from destruccion, & deliueredst me from the vnrighteous time. Therfore will I acknowleg & praise thee & magnifie the name of the lord. whē I was yet but ponge, or euer I went astray/ I desired wisdom openlye in my prayer. I came therfore before the temple, and sought her vnto the last. Then florished she vnto me, as a grape that is sone ripe. My hart reioyced in her, thē went my fote the right waye: yea, from my youth vp sought I after her. Therfore wil I ascribe the glori vnto him, that geueth me wisdō: for I am aduised to do thes after: I wil be gelous to clene

vnto the thyng that is good/so shall I not be confounded. My soule hath wrestled with her, & I haue ben diligent to be occupied in her I lift vp my hands on high, the was my soule lightned throughe wisdome, that I knowleged my folichenesse. I ordred my soule after her: she & I wer one hart from the beginnyng, & I found her in clennes: and therefore shall I not be forsaken. My harte longed after her, & I had a good treasure. Through her the lord hath geuen me a new tounge, wherewith I will prayse him. O com vnto me ye vnlearned, & dwell in the house of wisdome: withdraw not your selues from her but talke and common of these thinges, for our soules ar verie thirstie. I opened my mouthe, & spake

spake: O come & bye wisdome
withoute money, bowe downe Esai.5
youre necke vnder her yocke, &
youre soule shal receiue wisdō.
She is hard at hand, & is cōtēt
to be found. Behold with your Eccl.6
eyes how that I haue had but
lyttel labour, & yet haue found
much rest. O receyue wysdom.
& ye shall haue plenteousnes of
siluer & golde in possession. Let
your mind reioyce in his mercy
& be not afhamed of his praise.
worke in his worke betimes/ &
he shal geue you your rewarde
in due season. Amen.

¶ The prayer of the prophet
Abacuc for the ignoraunces.
Abacuc.iii.A.and.C.

O Lord, whē I heard speke
of thee, I was afrayde.
The worke that thou hast ta-
kē in hand shalt thou perform
in

in his time (O lord:) And what thy time cometh, thou shalt declare it. In thy verye wrathe thou thinkest vpon mercy. But
Hab. 3.c as for me I will be glad in the lord, & will reioyce in god my sauyoure. The Lorde God is my strength, he shal make my feete as the feete of heartes: and he which geueth the victorie, shal bring me to my high places, singing vpon my Psalmes. Amen.

¶ A prayer in time of tribulation/the complaint which Hieremie maketh in the person of Christ. Tre. iii. a

I Am the man that (through the rod of his wrath) haue experience of miserie.
He droue me forth, & led me: yea into darknes, but not into light
Against me only he tourneth: his hād/ & laieth it ouer vpō me

My flesshe & my skinne hathe he made olde/& my bones hath he bruised.

He hath buylded roũd about me, & closed me in with gal and trauayle.

He hath set me in darkenesse, as they that ar ded for euer.

He hath so hedged me in, that I cãnot get out/and hath laid heuy lynkes vpon me.

Though I crie & call pitcously, yet heareth not he my praier

He hath stopped vp my waies with fower squared stones, & made wayes croked.

He laieth wait for me lyke a bere and as a Lion in a hole.

He hath marred my wayes/ and brokẽ me in peces, he hath layed me as it wer a marke to shote at.

The arowes of his quiuer hath he shot, euẽ into mi reines

ere. 20. I am laughed to scorne of al my people, they make sōges of me all the day long.

He hathe filled me with bitternesse, and geuen me wormewod to drynke.

He hath smitten my teeth in peces, & rolled me in the dust.

He hath put my soule out of rest I forget all good thinges.

I thought in my selfe: I am vndoē, there is no hope for me in the Lorde.

O remember yet my miserie, & my trouble, the wormewod and the galle.

yea, thou shalt remembre thē for my soule melteth awaye in me.

while I cōsider these thinges in my hart, I get a hope again

Namely, that the merites of the Lorde are not cleane gone, and

and that his louing kyndenes ceaſſeth not.
His faithfulnes is great, & renueth it ſelfe as the morning.
The lord is my porcion ſaith (my ſoule) therfore will I hope in hym. Pſa. 1
O how good is the Lord vnto them that put theyr truſt in hym, and to the ſoule that ſeeketh after hym?
O howe good is it with ſtilneſſe to wayte, and tarye for the ſaluacion of the lorde?
O how good is it for a man to take the yocke vpon him frō hys youthe vp?
He ſitteth alone/hee holdeth hym ſtil? and dwelleth quyetly by hymſelfe.
He layeth his face vpon the pear the, yf (percaſe) there happen to be any hope.

He offereth hys cheke to the smyters, he wil be contēt with reprofes.

For the lord wil not forsake for euer.

Re.1.b But though he do cast of, yet (according to the multitude of hys mercyes) he receaueth to grace agayne.

For he dooth not plage and caste oute the children of men from hys hearte.

To treade al the prisoners of the yearth vnder his feete.

To moue the iudgement of man before the most highest.

To condemne a man in hys cause The Lord hath not plea sure in suche thynges.

what is he thē that saith ther should some thing be don with out the lordes cōmaundement.

Out of the mouth of the most highest

highest goeth not euell & good.

wherfore thē murmureth the lyuing man: let him murmure at his owne sinne.

Let vs loke wel vpō our owne wayes, & remēber our selues, & tourne agayne to the Lorde. Iob .3 Pla .3

Let vs lifte vp oure heartes with our handes vnto the lord that is in heauen.

we haue ben dissemblers, and haue offended, wilte thou therfore not be intreated.

Thou hast couered vs in thy wrath, and persecuted vs, thou haste slayne vs withoute anye fauoure.

Thou hast hyd thy selfe in a cloude, that our prayer shoulde not go throughe.

Thou haste made vs oute caste, and to be despised emōg the Heathen. Eccl.36

All oure enemies gape vpō vs.

Feare & snare is come vpon vs, yea, despite and destrucciō.

Trē.1.d. whole riuers of water gushe out of myne eyes, for the great hurt of my people.

Myne eyes ron and cannot ceasse: for there is no rest.

O lord when wilt thon loke doune from heauen, & cōsider?

Mine eye breaketh myheart, becanse of all the doughters of my citie.

Myne enemies hunted me out sharpely lyke a birde, yea & that without a cause.

They haue put doune my life in to a pitte, and layed astone vpon me.

They poured water vpō my hed, then thought I: nowe am I vndoone.

I called vpon thy name, (O Lorde) oute of the depe pit.

Thou

Thou haſt heard my voyce, & haſt not tourned awaye thyne eares fro my ſighing & crying.

Thou haſt enclined thy ſelfe vnto me, when I called vpon thee, and haſt ſayd: Feare not.

Thou (O lorde) haſte mayntayned the cauſe of my ſoule, & haſt redemed my lyfe.

O Lorde thou haſte ſeene my blaſphemers, take thou my cauſe vpon thee.

Thou haſte well conſydered howe they go aboute to do me harme, and that al theyr counſayles are againſt me.

Thou haſt heard theyr diſpitfull wordes (O lorde) yea, & all their imaginatiõs againſt me.

The lippes of mine enemies, & al their deuiſes that thei take againſt me all the day long.

Thou ſeeſt alſo theyr ſitting

dounē & theyr rysyng vp / they make theyr songes of nothyng, but of me.

Reward them (O lord) accordyng to the woorkes of theyre handes.

Geue them the thynge that theyre owne heart is afrayd of euen thy curse.

Persecute thē (O lorde) with
Ier. 20. thyne indignacion / & rote them outfrō vnder the heauen. Amē.

¶ An other complainte of the same Jeremie vpon the captiuitie of the children of Israal, Treno. v.

CAlle to remembraunce (O Lord) what we haue suffered / consyder and see oure confusion.

Our inheritaunce is tourned to the straungers / and our houses to the aleantes,

wee are

We are become carefull and fatherlesse, and our mothers as as the wydowes.

We are fayne to drynke ours owne water for money / & oure owne wod muste we bye with money.

Our neckes are vnder persecucyon, we ar werye and haue no reste.

Afore time we yelded our selues to the Egipcians, & now to the Assirians: Onli that we might haue breade enough.

Our fathers (which ar now gone) haue sinned, & wee muste beare theyr wickednesse. Jer.31. Eze.18

Seruauntes haue the rule of vs, and no man deliuereth vs oute of theyr handes.

We must get oure liuyng with the perill of our lyues, because of the drought of the wildernes

Oure skinne is as it had ben brent in an Ouen for very sore hunger.

The wiues are rauished in Sion, and the maidens in the cities of Juda.

The Princes are hanged vp with the hand of the enemyes, they haue not spared the olde sage menne.

They haue taken yong mens liues from thē, and the boyes are hanged vp vpon trees.

The elders sit nomore vnder the gates, and the yong menne vse nomore playing of musike.

The ioye of our hart is gon, oure merye quire is turned to mourning.

The garlande of oure hed is fallen alasse that euer we synned so sore.

Therfore our heart is ful of heui-

neſſe, and our eyes dimme, bee-
cauſe of the hil of Sion that is
deſtroyed: in ſo muche that the
Foxes runne vpon it.
But thou (O lord) that remai-
neſt for euermore, and thy ſeat
waxeth without ende: wherfore
wilt thou ſtil forget vs/and for-
ſake vs ſo longe?
O lord/tourne thou vs vnto Jer. 31
thee, & ſo ſhall we be tourned.
Renew our dayes as in olde
time, for thou haſt now banyſ-
hed vs longe enoughe, & been
ſore diſpleaſed at vs. Amen.
¶ The praier & ſong of thākeſ
geuing of Dauid/beingdeliue-
red out of the hand of Saul.
ii. Regum. xxii. A.
THe Lorde is my Stonie
rocke and my Caſtell, and
my delyuerer.
God is my ſtrengthe, in hym

wyll I put my truste: my shilde and the horne of my saluacion, my defence and refuge, my Sauiour, thou shalt helpe me from violente wronge.

Psa. 17 I will call vpon the lord with prayse, so shall I bee deliuered fro myne enemies.

For the sorowes of death cõpassed me, and the brookes of Beliall made me afrayed.

The paynes of hell came aboute me, & the snares of death had ouertaken me.

whē I was in trouble, I called vpon the lord: yea, euen my God, called I vpon, and so he heard my voyce from hys holy temple, & my complaynt (came) into his eares.

The yearth trembled & quaked, the foundacions of the heauen shoke and moued, because he was

he was wroughe.
Smoke went vp frō his nose, and consuming fire out of hys mouthe / coales were kindled thereof.
He bowed the heauens and came doune / and it was darke vnder his feete.
He satte vpon Cherub, & did flie, and appered vpon the fethers of the winde.
He made darkenesse his pauilt on round about him, thickwaters in the cloudes of the ayre.
At the brightnesse of him wer the fire coales kindled.
The Lord thundred frō heauen, and the highest put forthe his voyce.
He shot his arrowes / & scattered them: he lightened, & discomfited them.
The pourynges out of the sea were seene, and the foundacy-

ons of the yearth wer discoue-
red, at the chiding of the lorde,
and at the brethe of the spirite
of hys wrath.

He sente doune from aboue,
and receyued me, and drew me
oute of many waters.

He deliuered me fro my strōg
enemie, frō them that hated me
for they wer to mightie for me.

They ouer toke me in the time
of my trouble, but the lord was
my succour.

He brought me forth into li-
bertie, he deliuered me, because
he had a fauour vnto me.

om. 2. The lord shal rewarde me af-
ter my righteousnesse / and accor-
ding to the clēnesse of my hāds
shall he recompence me.

For I haue kept the wayes of
the lord, and haue not ben vn-
godly against my God.

For

For I haue an eie vnto al his lawes, and haue not put his ordinances fro me.

Therfore will I bee perfecte vnto hym, & wyll eschue myne owne wickednesse.

So shal the lord reward me after my righteousnesse, accordyng to the clénesse of my handes in his eye syght.

with the holy shalt thou bee holy, and with the perfect shalt thou be perfecte.

with the cleane thou shalt be cleane/and with the frowarde thou shalt be froward.

For thou shalt saue the poore oppressed people, and shalte set thyne eyes against the proude, to bryng them doune.

For thou, O lord, art my lanterne, the Lorde shall lighte my darkenesse.

For in thee I shall discomfite an hoste of men, and in my god shall I lepe ouer the wall.

The waye of god is perfect, the wordes of the lord are tryed in the fire: he is a shield for all them that put their trust in hym.

For where is there a god, except the lorde? Or who hath any strengthe without our god?

God hath strēgthed me with power, and made plaine a perfecte waye for me.

He hathe made my feete lyke hartes fete, and hath set me vp on hye.

He teacheth my handes to fyghte, and bendeth the stiffe bow with myne armes. Psa. 143.

And thou haste geuen me the shielde of thy health, and with thy louing correctiō shalt thou multiply me.

Thou

Thou hast enlarged my go-
yng vnder me, & myne ancles,
haue not slidde.

I will solow vpõ mine enemies
and destroy them/and will not
tourne backe again, till I haue
brought them to nought.

I wil consume them, & thrust
them throughe, that they come
not vp, they shal fall vnder our
feete.

Thou haste girded me with
strength to the battaile, & haste
subdued them vnder me, that
rose vp against me.

Thou haste made myne ene-
mies to tourne theyr backes vp
on me, that I might destroye
them that hate me.

They shal crie, but there shal
be no sauiour: yea/euẽ vnto the
Lord but he answereth them
not,

I wil beate them as smal as the dust vpon the yearthe, euen as the claye of the stretes wyll I make them thinne, and spred them out abrode.

But me shalt thou deliuer frō the striuing of the people, and shalt kepe me to bee the hed of the heathen: a people whom I haue not knowē shal serue me.

The straunge children haue denied me: at the hearyng of the eare shall they hearken vnto me.

The straung childrē ar waxen olde, and ar shut vp in their prisons.

The lorde lyueth, and blessed be my god, and magnifyed bee the strength of my health.

God seeth that I be auenged & subdueth the people vnto me.

He bringeth me out frō mine ene-

enemies: and from them that rise vp against me, shalt thou exalt me and from the cruel mā shalt thou deliuer me.

For thys cause wyll I gene thankes vnto thee emonge the Heathen, and syng prayses vnto thy name. Rom.

which doth great health for his king, & sheweth mercie vnto Dauid his annoynted, and to his sede forevermore. Amen.

¶ The song and thankes geuyng of Marie the mother of Christe. Luke. D.

My soule magnifyeth the LORDE. Esa. 61

And my spirite reioyceth in God my saufeure.

For he hathe loked vpon the low degree of his handmaidē.

Behoide, frō henceforth shal al generacions call me blessed.

For

For he that is mightie hathe doen great thinges vnto me, & holy is hys name.

And hys mercye endureth throughoute all generacions/ vpon them that feare hym.

He shewed strength with his arme, and scattereth them that are proude in the imagination of theyr hearte.

Luc.1. He putteth doune the mighty from the seate, and exalteth the of low degree.

Eccl.10.

He filleth the hongrie with good thynges / and letteth the ryche go emptie.

He remembreth mercie, and helpeth vp his seruaũt Israel.

Gen.22. Euen as he promised vnto oure fathers, Abraham/ and to his sede for euer. Amen.

¶ The Prophecie and thãkesgeuing of Zacharie, Johns Baptistes father. Bles-

Blessed bee the Lord god of Israell, for he hath visited and redemed his people. Luk. 1

And hathe set vp an horne of saluacion, in the house of hys seruaunt Dauid. pla. 13

Euen as he promised afore tyme by the mouth of his holye prophetes.

That he would deliuer vs frō our enemies, and frō the hand of all suche as hate vs.

And that he would shew mercie vnto our fathers, and think vpon his holy couenaunte. Gen. 1

Euen the othe that he sware vnto our father Abraham for to geue vs. Gla. 3

That we delyuered out of the hande of oure enemies/ might serue him without feare al the dayes of our lyfe, in such holynes & rightousnes, as is accept before him. Heb. 9

And

And thou child shalt be called a prophet of the moste highest: for thou shalte goe beefore the lorde to prepare his wayes.

And to geue knowleg of salvacion vnto his people, for the remission of theyr sinnes.

Through the tender mercy of our god, wherby the day spring from on high, hath visited vs.

That he might geue light vn to them that sit in darkenesse, and in the shadowe of deathe/ and to guyde oure fete into the waye of peace. Amen.

¶ The blessynge & thankesgeuing of. S. Ambrose and Austin, called Te deū.

Thee O god do wee praise the lord do we knowledg.

The father euerlastyng doth all the yearthe worship.

Vnto thee do all angels crye the

the heauens ꝛal powers therin
Unto thee do Cherubin, and Seraphin crie with an vnceas saunte voyce.
Holy, holy, holy, Lorde God of hoostes. Esa. 6.
The heauens and yearth are ful of the maiestie of thy glory. Ap. 4.
Thee doeth the gloryous cō-paignye of Apostles.
Thee doeth the laudable nū-ber of Prophetes. Apo. 7.
Thee doeth the white araied hoste of Martyres prayse.
The doth the holy church tho rowout al the world knowleg.
The Father of vnmeasura-ble maiestie.
Thy worshipful, true, ꝛ only sō
The coumforter also the holye spirite.
Thou christ art king of glori.
Thou art the euerlasting son of the father.

Thou, as thou wereſt ready to take manhode vpon thee to delyuer haſte not abhorred the Virgins wombe.

Thou hauing vanquiſhed the ſtynge of deathe/haſte opened the kingdom of heauen vnto the beleuyng.

Thou ſitteſt at the ryghte hande of God, in the glorye of thy father.

Thou arte beleued to bee cõmyng to iudge.

Thee therefore do we beſech helpe thy ſeruauntes, whom thou haſte bought with thy precious bloud.

Cauſe them to bee numbred with thy ſainctes in the euerlaſtyng glorye.

Saue thy people(lord)& bleſſe thyne heritage.

And gouerne them, and ſette them vp for euer. We

we bleſſe thee euery daye.
And prayſe thy name for euer,
and for euer and euer.
Vouchesafe (Lord) to kepe vs
this daye withoute ſinne.
Let thy mercie (O lorde) light-
ten vpon vs/euen as wee haue
hoped in thee.
In thee (O lord) haue I tru-
ſted: let me not be ſhamed for e-
uer Amen.

¶ A prayer of the congregaciō
that the word of God may
encreaſe. Actes. iiii. C.

LOrde, thou that arte God
whyche made heauen and
yearth, and the ſea/and all that
therein is, thou that by the
mouthe of Dauid thy ſeruaūt Psa. 2.
haſte ſaied: why dooe the Hea-
then rage, and the people ima-
gyne vayne thynges? The
kinges of the yearth ſtand vp,

and the princes haue gathered thē selues together against the Lorde, and against his Christ. Of a truthe against thy holye child Jesus, whom thou hast annoynted, bothe Herod, & Pōcious Pilate, with the Heathē and people of Israel, haue gathered them selues together, to do whatsoeuer thy hand & thy counsayle determined afore to be don. And now Lord, beholde theyr threatenynges & graunte vnto thy seruauntes with all stedfast boldnesse, to speake thy word/ & stretche out thine hand that healing/ tokens, & wonders may bee don by the name of thy childe Jesus. Amen.

¶ The prayer of Ezechias king of Juda, lying sicke in his bedde. iiii. Regum. xx.

Remem-

REmembre (O lorde) that I haue walked faithfully before thee, and with a perfecte hearte, & haue don that whiche is good in thy light. Amen.

¶ The prayer of the Centurion. Math. viii. a

LOrde / I am not worthie that thou shouldest come vnder my rofe: But speake the word onely, and I shal be healed. Amen.

¶ A prayer of the man, whose sonne was lunatike. Mark. ix. c

LOrde, I beleue: O helpe thou myne vnbeleefe.

¶ The prayer of the blynd, sittyng by the way syde. Mat. ix. c and Marc. x. E

O Jesu thou sõne of Dauid haue mercye vpon vs. Haue mercie vpõ vs, thou sõne

of Dauid, and helpe vs. Amē.

¶ The prayer of Christe vnto hys father against the pharisaicall enemies of his word.

Math. xvi. E.

I Praise thee (o father and lord of heauē & earth) that thou hast hyd these thinges frō the wise & prudent, and opened them vnto babes. Euen so father, for so it pleased the. Amē.

¶ The prayer of Christ vpon the mounte. Mat. xxvi. d.

O My father, yf thys cuppe cannot passe awaye fro me (excepte I drynke of it), thy will bee fulfilled. Amen.

¶ Againe. Marc. xiii e

ABbamy father, al thinges ar possible vnto thee: take this cup awaye fro me. Neuer the lesse, not what I will/ but what thou wilte, Amen.

¶ And Luc. xxii. c

HAther, yf thou wilte take awaye this cup fro me: Neuertheleſſe, not my wil but thine be fulfylled. Amen.

¶ The prayer of the Publicane. Luke. xviii. b.

GOd, be thou mercyful vnto me a ſynner. Amen.

¶ The prayer of the murtherer on the croſſe.

Luck. xxiii. d

LOrd, remembre me/when thou comeſt into thy kingdome. Amen.

¶ The prayer of Chriſte on the croſſe for them that crucifyed him. Luk. xxiiii. ¶

HAther, forgeue them for they wot not what they doo. Amen.

¶ The prayer of S. Steuen lykewyſe. Actes. vii. ¶

LOrd Jesu receyue my spirite, Lorde, laye not thys synne to theyr charge. Amen.

¶ The songe of the foure beastes. Apoca. xviii. b

HOly, holy, holy, is the lorde god almightie, which was and is, and is to come. Amen.

¶ The thankes geuyng of the angels. Apoca. vii. C.

BLessyng & glory, and wisedom, and thankes, and honour/and power, and myghte be vnto our God for euermore. Amen.

¶ The prayer and thankesgeuyng of the. 24. elders. Apo. 12.

WE geue the thankes lord god almighty, which art and wast, and art to come: for thou haste receyued thy greate mightie, and hast reigned. And the heythen were angrye, & thy wrath

wrathe is come, and the tyme of the dead that they should be iuged, and that thou shouldest geue reward vnto thy seruantes the prophetes and sainctes & to them that feare thy name, small and great, and shouldest destroye them / whiche destroye the earth. Amen.

¶ The song of the conqueters of the beaste. Apocalip, xv. a

GReat and meruailous are thy woorkes, Lorde God almightie, iuste and trewe are thy waies thou king of saictes who shall not feare, O Lord, & glorifie thy name? For thou onely arte holy: for all Gentils shall come and worship before thee / for thy iudgementes are made manifeste. Amen.

The voyce of the aungell.

Apoca. xvi, a.

Lorde

LOrde, which art and wast thou arte righteous & holy because thou hast geuē such iudgementes: for they shed the bloud of saīctes & prophetes, and therefore haste thou geuen them bloud to drynke: for they are worthy. Euen so lord God almightie / true and righteous are thy iudgementes.

¶ The thankesgeuing of the saīctes. Apoca. xix. a

SAluacion / and glorye / and honour, and power be ascribed to the Lord our god / for true & righteous are his iudgemētes, because he hath iudged the great whore, which did corrupt the earth with her fornycacyon, and hath auenged the bloude of hys seruantes of her hande. Halleluya.

¶ FINIS. D

Yett

¶ Here foloweth a table also for the prai ers of holy men and wo= men, taken oute of the Bybie.

A Praier for the people mur murynge against Moyses.
¶ The prayer of Salomon in the dedicatiõ of the temple.
The praier of Nehemias bes fore god for the peoples sinnes.
The prayer of the congregaci= on for synnes.
An other prayer for the same, which Jeremie teacheth the Is raelites to saye.
The prayer that the prophete Baruc did prescribe vnto the prisoners in Babylon for their offences.
¶ A prayer of Daniell for the sinnes and all people.
The prayer & open confessiõ of

The people of Israell to be deliuered from theyr enemies.
Another of kyng Josaphat whē we are punyshed of God eyther for oure sinnes, or trial.
A prayer of Thobie.
The prayer of Manasse kyng of Juda being in prisō/for the forgeuing of hys sīnes, fauour and his delyuerance.
The prayer of Quene Hester being in anguishe for her selfe and her people.
The praier of Esai in the trouble of the people.
A prayer of Hieremie.
An other prayer of Hieremie.
The prayer of Jonas in the whales belye.
The prayer & song of thankesgeuyng of Anna, the mother of Samuell.
The blessyng & thankesgeuing that

that Tobie the elder thanked
god with at the end of his life.
A praier & thankesgeuing of esa.
An other of the same.
The blessing wherwith Salo-
mon blessed the people.
A prayer of Salomon for suf-
ficiencie of liuelode.
A prayer to obtayne wisdom.
A prayer to obtayne lowlynes
and chastitie.
A prayer of Jesus Syrach for
deliueraunce from anguysh, &
to obtayne wysdome.
The prayer of the prophete Ha-
bacuc for ignoraunces.
A prayer in time of tribulacio,
the complaint whiche Jeremie
maketh in the person of christ.
An other cōplaint of the same
Jeremie vppō the captiuity of
the children of Israell.
The prayer & song of thankes-
ge-

geuyng of Dauid beyng delyuered out of the hand of Saul.
The songe & thankesgeuyng of Marie the mother of Christ.
The prophecye & thankes geuyng of zacharye John Baptistes father.
The blessinges, & thankes geuynges of sainct Ambrose/and Augustine called, Te deum.
A prayer of the congregacion, that the woorde of God maye increase.
The praier of Ezechias kynge of Juda lying sicke in his bed.
The prayer of the Centurio. Math. viii.
The prayer of the man, whose sonne was lunatike. Mar. ix
The prayer of the blynde/sytting by the way syde. Math. ix Marc. x.
The prayer of Christ vnto his fa-

father against the phariſaical
ennemies of his woorde.
Math.xi.
The prayer of Chriſt vpon the
mounte.
The prayer of the Publi ane.
Luke.xviii.
The prayer of the murtherer
on the Croſſe.
¶ The praier of Chriſt on the
croſſe for thē that crucified him
Luke.xxiii.
The prayer of Steuē likewiſe
Actum.vii.
The ſong of the foure beaſtes.
Apoca.iiii.
The thankeſgeuing of the An-
gels. Apoca.vii.
The prayer & thankeſgeuinge
of the.xxiiii. Elders.
Apoca.xii.
The ſong of the conquerers of
the Beaſte. Apoca.xv.a

A table.
The voyce of the Aungell.
Apoca.xvi.
¶ The thankes geuing of the
Saintes. Apoco.ix.

¶ The end of the Table.

✠